/152 cont./
245 is eaten fresh, but more frequently pounded in the matta, so
263 that the fruit flesh becomes mushy. Over this one sprinkles sugar or sugar syrup and eats it as a delicacy (awá-popo).

Pina palm (apodong).
● 222 In April-May supplies a marble-sized black fruit which is prepared in the manner described for koemboe. This palm variety grows in groups in swampy places in the forests.

Paramaribo, December, 1952.

/The following summary appears in English on pp. 152-153 of the original source./

## SUMMARY

### AGRICULTURE AS APPLIED BY THE BUSHNEGROES ALONG THE MARONI AND TAPANAHONI RIVERS

241 During the MEDICAL SCIENTIFIC EXPEDITION TO THE SOUTHERN BORDER OF SURINAM from February till July 1952, in order to get an insight into the medical problems of the interior, the opportunity was

/60/

There are no gardens around the cabins because the conditions of the soil and climate render permanent cultivation impracticable. The nearest thing is a few persons planting some banana trees around the hut at the foot of which they spread the hearth ashes. As a general rule villages are closely hemmed in by secondary brushwood, and people plant far from one another and sometimes very far from the village.

If it does not admit the appropriation of land to individuals, custom does admit, on the other hand, the ownership of trees. In the villages the useful trees (coconut trees, maripa palms /attalea excelsa/, mango trees, cashew-apple trees, etc.) all have owners. The tree is considered as personal property and is transmitted by inheritance in the same way as a gun or a canoe. The procedure employed by the Boni for the dispersion of the inheritance among the members of the lineage of the dead man sometimes has the effect of transmitting the ownership of a tree to a person who is not of the village. For example, in Boniville where a fraction of the Kotika lineage lives, two caumou palms were bequeathed a long time ago to members of the lineage living in Kotika, who come each year to gather the fruit.

## Appendix

### Local Chronology Used for Determining Ages

| | |
|---|---|
| 1876 | Death of Grand Man Atyaba. |
| 1877 | Trip of the explorer Crevaux from the Maroni to the Yari and the Amazon, in the company of Apatu, head of the Boni village. |
| 1882 | Apatu secedes, taking with him about 150 persons and founds the village which bears his name on the lower course of the Maroni. |

/81 cont./

423 The right to fish in certain rivers is held by lineages; other
222 rivers are regarded as property common to the inhabitants of a
613 village, whatever their kinship may be.
621 For example, the right to fish in Kumata Kiiki, a small
[425] creek of the Surinam bank, near the village of Kotika, is reserved for members of the Lapé lineage (the members of this lineage farmed there formerly, but they abandoned these lands, currently farmed by the Kotika people).

Maripa and Likanaon creeks, downstream from Boniville, are reserved for the inhabitants of Boniville.

Asisi Creek is reserved for the inhabitants of Asisi (Dju, Awara Bakka, and Dipélu II lineages).

423 The right to hunt cannot be reserved; everyone has the right
[224] to hunt anywhere.

[222] The right to gather and the right to cut trees for making
[313] planks or boats is generally bound up with the right to farm.

The right to collect underground products is completely
423 independent of the right to farm. For example, if someone finds
316 a seam of kaolin (pɛmba) on the lands of another lineage, he
317 exploits it freely. This aspect of the legal conceptions of the Refugee Blacks is very interesting, for it shows that even from the
423 point of view of customary law, the grand man is not entitled to
316 exercise any rights over the production of the Creole gold miners.
648 He could demand indemnities only insofar as these gold miners farm lands over which the Boni exercise customary rights. The interminable discussions which the claims of Grand Man Anato brought on at the time of the Lawa gold rush at the end of the past century would have been avoided by a better knowledge of the customary law.